

Al-Kufr bi At-Tāghūt



الكفر بالطاغوت



لفضيلة الشيخ بشر بن فهد البشر حفظه الله

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KŪNŪ RABĀNIYĪN

كونوا ربانيين

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Introduction

بسم الله الرحمن الرحيم

All praise belongs to Allāh. We praise Him, seek His aid and forgiveness. We seek refuge with Allāh from the evils of our souls and the evils our deeds. Whomsoever Allāh guides then no one can misguide him and whomsoever Allāh leaves to stray no one guide him.

I bear witness that there is nothing worthy of worship except Allāh, having absolutely no partners.

I bear witness that Muḥammad is His slave and His Messenger. May the Ṣalāt and Salām be upon him, his family, and his Ṣaḥābah until the Last Day. As for what follows:

Allāh ﷻ said in His Holy Book: “And We certainly sent into every nation a messenger, [saying], “Worship Allāh and avoid at-tāghūt.” [16:36]

And Allāh ﷻ also said: “But those who have avoided Tāghūt, lest they worship it, and turned back to Allāh - for them are good tidings.” [39:17]

And Allāh ﷻ also said: "There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever disbelieves in tāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing." [2:256]

When you read these Holy Verses you'll notice that they mention the word 'At-Tāghūt'.

In Al-Baqarah 256 it says that you have to declare disbelief in tāghūt before you can grasp the most trustworthy handhold that won't break.

The general meaning of this phrase is everything that exceeds its limits prescribed to Him by Allāh ﷻ, Rasūli Allāh ﷺ and the Sharī'ah, whether he's being worshipped, obeyed or followed.

This is a very important topic that a lot of Muslims stayed ignorant about.

Declaring disbelief in tāghūt comes before affirming belief in Allah and it is a condition that must be fulfilled before your acts of worship are accepted.

رحمه As-Shaykh An-Najdi Sulaymān ibn Sahmān الله تعالى said:

فابراً من الطاغوتِ وابغض أهله *** واكفر بشرع الزور والبهتان
“Distance yourself from at-Tāghūt and hate its people,
and declare disbelief in the shari’ah of falsehood.”

لا بد من تحقيق هذا أولاً *** قبل الصلاة وتلكم الأركان
“This must be achieved first before [praying] Salāh and
speaking about the pillars [of islām].”

In shā Allāh after reading this E-Book by Shaykh Bishr ibn Fahd Al-Bishr, may Allāh protect and preserve him, you’ll understand this phrase much better.

We decided to translate this audiolecture because the Shaykh goes in depth explaining the meaning of the phrase according to Qurān, Sunnah and the sayings of the scholars. He also explains the various heads of the tāghūt that are many and widespread in our days and ages using the Fiqh of the reality.

We ask Allāh ﷻ to make it beneficial for the Muslims.

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Meaning of at-Tāghūt according to Qurān Sunnah and ‘Ulamāe

Before we go into the istilāhi meaning [meaning in shar’ī terminology] I would like to mention the verses in which At-Tāghūt is mentioned with a little bit of words on the meaning of tāghūt in [the specific] verses, followed by some words mentioned in the Prophetic Sunnah so that the Istilāhi meaning of this great term becomes clear.

Allāh ﷻ said: "Allāh is Ally of the believers. He brings them out from the darkneses into the light. And those who disbelieve, their allies are Tāghūt. They take them out of the light into darkneses." [2:257]

Tāghūt in this āyah are the leaders of Kufr and the shayātīn of misguidance, they enjoin kufr and they make kufr, fighting the Haq and averting [people] from the Path of Allāh attractive, so they take them out of An-Nūr, which is the fitrah of Allah on which He formed mankind, and out of the path of truth and guidance into the darkness of doubts, confusion, kufr and nifāq [hypocrisy].

And Allāh ﷻ said: "Have you not seen those who were given a portion of the Scripture, who believe in jibt [superstition] and tāghūt and say about the disbelievers, "These are better guided than the believers as to the way"? [4:51]

This āyah was revealed to some of the jewish leaders, when they preferred the religion of the mushrikīn [polytheists] over the message of the final Messenger Muhammad ﷺ. So they, the jews, Huyay ibn Al-Akhthab and Ka'b ibn al-Ashraf, and others, who were given a share from the Kitāb [revelation] and that was the Torah.

Their 'ilm didn't help them, because they believed in al-Jibt and at-Tāghūt while Allāh ﷻ obliged and commanded them to disbelief in it. So they've lied to Allāh ﷻ and they preferred wathaniyah [worshipping of idols] over At-Tawhīd out of Hiqd [resentment], Hasad [jealousy], and Istikbār [arrogance].

It's said that al-Jibt is Sihr [whichcraft] and tāghūt is shaytān, and this is the tafsīr of Amīr al-Mu'minīn 'Umar ibn al-Khattāb رضي الله عنه and we will mention this later in shā Allāh. It's [also] said that at-tāghūt means the Kāhin [a priest]

And Allāh ﷻ said: “Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to tāghūt, while they were commanded to reject it; and shayṭān wishes to lead them far astray. And when it is said to them, "Come to what Allāh has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.” [4:60-61]

At-Tāghūt in this verse means: Ever person who rules with other than Allāh ﷻ has revealed, whether it's a priest, or a tribal leader, or a parliamentarian, or a not shar'ī courthouse, or an international organisation and things similar. The scholars have mentioned the kāhin [priest] because the Arab in the Jāhiliyah were seeking judgement from the priests. In shā Allāh there will be more clarification to the meaning of this very important and major verse.

And Allāh ﷻ said: “Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of tāghūt. So fight against the allies of shayṭān. Indeed, the plot of shayṭān has ever been weak.” [4:76]

Tāghūt in this verse is shaytān. The believers are fighting in the obedience of Allāh seeking His Pleasure, to make His Word the Highest and to implement His Shari'ah. As for the kāfirūn and the munāfiqūn; they are fighting in the obedience of shaytān and for his sake and what he is spreading into the hearts of the people.

So they are fighting out of pride, for the sake of being the greatest on the earth, being victorious with bātil [falsehood], for the sake of oppressing others, for the sake of stealing peoples wealth and for the sake of prideness with their tribes and heritages.

Allāh ﷻ said about the jews: "Say, "Shall I inform you of [what is] worse than that as penalty from Allāh? [It is that of] those whom Allāh has cursed and with whom He became angry and made of them apes and pigs and slaves of at-tāghūt. Those are worse in position and further astray from the sound way." [5:60]

Tāghūt in this verse is shaytān or the priests. The priests of the jews were their leaders and rabbi's. This means is, they worshipped them because they obeyed and followed them

in making matters halāl what Allāh made harām and harām what Allāh made halāl.

Maybe you noticed that a lot of the verses were revealed on the jews.

This is because jews turned away from the Commandments of Allāh ﷻ and deviated from that what was brought by the messengers seeking judgments from tawāgīth who rule according to their whims and desires and to what they have legislated themselves.

Al-Hāfith ibn Kathīr رحمه الله has mentioned as [commentary] of the ayah:

قال ابن كثير رحمه الله: ﴿وَعَبَدَ الطَّاغُوتَ﴾ ، بمعنى: وجعل منهم القردة والخنازير ومن عبد الطاغوت، بمعنى: "عابد"، فجعل "عبد"، فعلا ماضيًا من صلة المضمر، ونصب "الطاغوت"، بوقوع "عَبَدَ" عليه

“Allāh made them apes and pigs, and worshippers of the Tāghūt, this means they were slaves of the at-Tāghūt and its servants.”

And Allāh ﷻ said: “And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid at-tāghūt.” [16:36]

And Allāh ﷻ said: “But those who have avoided tāghūt, lest they worship it, and turned back to Allāh - for them are good tidings.” [39:17]

Tāghūt in these 2 verses means; all that is worshipped besides Allāh ﷻ. If the one worshipped is a righteous person then Tāghūt means shaytān who is calling to worship other than Allāh making it attractive for the kāfirīn.

Dear brothers, the meaning of Tāghūt has become clear through these verses of Allāh ﷻ and they can be summarized as follows:

First meaning: All that is worshipped besides Allāh ﷻ whether it is a sanam [idol], a qabr [grave], a sālih [righteous] person or a djinn and similar to that.

Second meaning: Those who don't rule with that what Allāh ﷻ has revealed, whether it is the priests, the tribal leaders, the scholars, the rabbi's and monks or other than them.

Third meaning: Shaytān, and all those from the imams [leaders] of dalālah [misguidance] who call to the disobedience of Allāh ﷻ.

Fourth meaning: The kāhin and similar to him, who claim to have the knowledge of the ghayb [unseen].

Fifth meaning: Those who make halāl what Allāh has made haram, make harām what Allāh ﷻ made halāl, and legislate [laws] which Allāh didn't legislate, and are being obeyed in matters of disobedience towards Allāh ﷻ.

As for the sunnah the tawāgīth are mentioned in it in many places. From them is the hadīth that was transmitted by imām al-Bukhārī on the authority of Abū Hurayrah who said: Some people said, "O Rasūli Allāh ﷺ! Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, Rasūli Allāh ﷺ." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, No, O Rasūli Allāh ﷺ!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly Allāh will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it,

and he who used to worship the moon will follow it, and he who used to worship the tawāgīth will follow them.” Until the end of the hadīth [it’s long and in Sahīh Al-Bukhārī].

The tawāgīth here means all that is worshipped besides Allāh ﷻ whether they are from stone or from the leaders of misguidance.

And The Prophet ﷺ also said:

قال صلى الله عليه وسلم: لا تحلفوا بالطواغيت ولا بأبائكم

"Do not swear by your forefathers or by the tawāgīth."

Hadīth is transmitted by Al-Imām Muslim, An-Nāsa’ī and ibn Mājah. And the pronunciation of imām Muslim is “At-Tawāgīy” with a shortening.

The tawāgīth here means the asnām [idols] they were worshipping them, glorifying them and swearing by their names, like Al-’Uzzah, Al-Lāt, and Manāt and many others.

My dear brothers, after mentioning some nusūs [religious texts] from the Book of Allāh ﷻ and the

Sunnah of Rasūli Allāh ﷺ that clarify the meaning of at-tāghūt and explains it, I want to explain its meaning in summary by mentioning some sayings of the people of knowledge.

Al-Imām Al-Bukhārī mentioned in his saḥīḥ that Amir Al-Mu'minin Al-Faruq 'Umar ibn al-Khattāb رضي الله عنه said:

الجبّ السحر، و"الطَّاغُوتُ" الشيطان

“Al-Jibt is sihr, and at-Tāghūt is the shaytān.”

Al-Hāfith ibn Kathīr رحمه الله said:

قال الحافظ بن كثير: وهو قول قوي جدًا فإنه يشمل كل ما عليه أهل الجاهلية من عبادة الأوثان والتحاكم إليها والاستنصار بها

"And this saying is very strong, it contains all that the people of Jāhiliyah were involved in from worshipping idols and seeking judgement from it and seeking their aid and support."

And Jābir ibn 'Abd Allāh al-Ansārī رضي الله عنه said, and this was also mentioned by Al-Imām Al-Bukhārī:

قال جابر بن عبد الله الأنصاري رضي الله عنه: كانت الطواغيت التي يتحاكمون إليها في جهينة واحد؛ وفي أسلم واحد؛ وفي كل حي واحد؛ كهان ينزل عليهم الشيطان

"The tawāgīth that people were seeking judgment from in Jouhaynah were one, in Aslam were one and in any other single neighborhood they were one, priests the shaytān descends upon."

And Al-Imām Al-Bukhārī also mentioned on the authority of ‘Ikrimah, Maulah ibn ‘Abbās that At-Tāghūt is the Kāhin [priest]. And Imām at-Tabarī transmitted on the authority of Mujāhid who said:

روى الإمام الطبري عن مجاهد قال: "الطَّاغُوتُ": شيطان في صورة إنسان يتحاكمون إليه

"At-Tāghūt is a shaytān in the guise of a human being to whom people go for judgment."

Ibn ‘Abbās رضي الله عنه said:

الطَّاغُوتُ: كعب بن الأشرف، وهو رجل من اليهود

"Tāghūt is Ka'b ibn Al-Ashraf, a man from the jews."

And Al-Imām At-Tabarī has chosen [the opinion] that at-Tāghūt is all that is worshipped besides Allāh, whether it be a stone, a shaytān, a djinn, or a son of Adam, it also includes the sāhirs and priests.

Al-Imām at-Tabarī رحمه الله said:

قال الطبري: الصواب عندي أنه كل طاغٍ طغى على الله، يعبد من دونه، إما بقهر منه لمن عبد، وإما بطاعة ممن عبد، إنساناً كان، أو شيطاناً، أو حيواناً، أو جماداً

“The accurate view according to me regarding Tāghūt is that it applies to every type of transgression against Allāh, and thus it is worshipped besides Him. Either due to him compelling those who worship him, or out of obedience from the one who worships him. This is whether the thing being worshipped is a person, a shaytān, a djinn, an animal, or a statue or whatever the thing maybe.”

And Jawharīy said:

الطَّاغُوتُ: الكاهن والشيطان وكل رأس في الضلال

“Tāghūt is the kāhin, the shaytān and every head of misguidance.”

And Al-Imām ibn al-Qayyim رحمه الله has summarized the meaning of Tāghūt and said:

الطَّاغُوتُ "؛ فعرفه بقوله: هو كل ما تجاوز به العبد حده من
معبود أو متبوع أو مطاع

“All which is exceeded by the servant beyond its limit in following, or worshipping or obeying.”

What he ment رحمه الله is all that went above his capability and gave himself rights that aren't for him whether being worshipped, obeyed or followed. This doesn't apply to the sālihīn [righteous people] because they will never accept it in the first place.

So all those who elevate themselves to the level of Ulūhiyah [worship] or being elevated by the people and are pleased with it, is a at-tāghūt. And if he claims so then his crime is greater.

And all the scholars who are being followed who crossed their lines, and the line is following The Prophet Muhammad ﷺ, so if he crosses his limit when it comes to tahlīl and tahrīm that what Allāh didn't permit, and this means; that he makes halāl what Allah made harām,

or he makes harām what Allāh has made halāl in His Kitāb or by the tongue of His Rasul, or calls to innovation, or makes sinning attractive, then he is a Tāghūt.

And all those who are obeyed from those who were given sultah [authority] and crossed their limits, and their limit is implementing the shari'ah of Allāh ﷻ, Commanding that Allāh and His Messenger ﷺ are obeyed and the combining of dunyah with din.

So if he crosses his limits and orders people to disobey Allāh ﷻ or legislates laws for the people and forces those laws upon them while they are in contradiction to what Al-Mustapha Muhammad ﷺ was sent with, then he's a Tāghūt.

A Person can not be a Muslim without declaring disbelief in tāghūt ‘al-kufr bi at-tāghūt’

So my dear brothers now that the meaning of tāghūt has become clear to you, every Muslim and Muslimah on the face of the earth must know that declaring disbelieve in the tāghūt is one part of the shahadah “Lā illāha illa Allāh” and having Iman [belief] in Allāh is the second part.

This means that “Lā illāha illa Allāh” contains two matters;

- First; That Allāh is the Only One worthy of worship Exclusively and that no one else deserves this worship besides him.
- Second; Declaring Disbelief in all that is worshipped besides Allāh ﷻ, is an obligated matter.

This is the reason behind ‘ilm [knowledge] being a condition [one of the 7] of the shahādah, and this is Commanded by Allāh in His saying: “So know, [O Muḥammad], that there is no deity except Allah [Lā illāha illa Allāh].” [47:19]

This means that we have to know the tāghūt so we can declare disbelief in it.

My brothers, practicing Al-Kufr bi At-Tāghūt means that you believe in its falsehood, that you hate it, that you leave and abandon it, that you show Barāe [distance] towards it, and that you denouncing it [i.e the tāghūt], that you hating its people and that you show enmity and Barae towards them.

Shaykh Al-Islām Al-Mujaddid Muhammad ibn ‘Abd Al-Wahhāb رحمه الله تعالى said:

اعلم رحمك الله أن أول ما فرض الله على ابن آدم "الْكُفْرُ
بِالطَّاغُوتِ"، والإيمان بالله

“You should understand – may Allāh have mercy on you - that the first matter Allāh obliged on Banī Adam was Al-Kufr bi At-Tāghūt and [having] Imān [believe] in Allāh.”

And the Shaykh رحمه الله تعالى also said:

واعلم أن الإنسان ما يصير مؤمنا بالله إلا بـ"الْكُفْرِ بِالطَّاغُوتِ"؛
والدليل قوله تعالى: فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى

“You should understand that a person can not become a believer in Allāh [and the ‘Mā’ in this sentence is a total negation, this means he will never become a believer in Allāh] except with [practicing] Al-Kufr bi At-Tāghūt, the [evidence] is the saying of Allāh ﷻ: “So whoever disbelieves in ṭāghūt and believes in Allāh has grasped the most trustworthy handhold.” [2:256]

And he also said in an other place رحمه الله تعالى in one of his Rasa'il:

إخواني تمسكوا بأصل دينكم، أوله وآخره، أُنسِه ورأسه، وهو شهادة أن "لا إِلَهَ إِلَّا اللَّهُ"، واعرفوا معناها، وأَجِبُوا أهلها، واجعلوهم إخوانكم ولو كانوا بعيدين ! واكفروا بالطواغيت، وعادوهم، وأبغضوا من أحبهم، أو جادل عنهم، أو لم يكفرهم، أو قال: "ما علي منهم"، أو قال: "ما كلفني الله بهم"، فقد كذب هذا على الله وافترى ! بل كلفه الله بهم، وفرض عليه الكفر بهم والبراءة منهم، ولو كانوا إخوانه أو أولاده.. فالله الله ! تمسكوا بأصل دينكم؛ لعلكم تلقون ربكم لا تشركون به شيئا ! انتهى كلامه رحمه الله

“My brothers, hold on to the asl [fundamentals] of your Dīn, its beginning and its end, which is Lā illāha illa Allāh. Affirm its meaning. Love those who belong to it, consider your brothers even if they are far away from you.

Declare disbelief in the tawāgīth, hate the one who loves them or argues on their behalf, or the one who doesn't make takfīr on them, even if he says; 'Allāh did not oblige me to make takfīr on them.' He lied to Allāh and slandered Him. Rather Allāh obliged him with that by ordering him to declare disbelief in them and to denounce them, even if they are his brothers and childrens. So by Allāh, by Allāh, hold on to the fundamentals of your Dīn, so that you might meet Your Lord without associating any partners with Him." End Quote

Forgive me my brothers for the long quoting of the sayings of this imām, but he is the best when it comes to explaining the matter of at-Tāghūt, exposed its reality and warned the muslim ummah from it. He also said:

اعلم رحمك الله أن فرض معرفة شهادة أن "لا إِلَهَ إِلَّا اللَّهُ" قبل فرض الصلاة والصوم، فيجب على العبد أن يبحث عن معنى ذلك أعظم من وجوب بحثه عن الصلاة والصوم. وحرّم الشرك والإيمان بـ"الطَّاغُوتِ" أعظم من تحريم نكاح الأمهات والعمات

"You should understand – may Allāh have mercy on you - that the obligation of knowing the true meaning of the shahādah [Lā illāha illa Allāh]

comes before the obligation of knowing praying and fasting. So the servant [of Allāh] should be more eager in searching its true meaning [of the shahadah] than he does seeking [knowledge on] prayer and fasting. Shirk and believing in Tāghūt are more haram than marrying with your mothers and aunts.”

And he also said in Usūl At-Thalāthah; explaining that Al-kufr At-Tāghūt is an obligation upon all the nations, and that all messengers and prophets called to it. He said:

وكل أمة بعث الله إليها رسولا من نوح إلى محمد صلى الله عليهم وسلم أجمعين؛ يأمرهم بعبادة الله وحده، وينهاهم عن عبادة الطَّاغُوتِ؛ والدليل قوله تعالى: وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“Every nation to whom Allah sent [a messenger] from Nūh to Muhammad may Allāh sent His peace and Blessings upon them all, were commanding [their nations] to believe in Allāh, and forbade them from worshipping at-Tāghūt and the dalīl is Allāh’s saying: “And We certainly sent into every nation a messenger, [saying], “Worship Allāh and avoid tāghūt.” [16:36] [End of the quote]

So, my beloved brothers; al-kufr at-tāghūt is the condition of Islām, and the pillar of the testimony of faith, so the person who doesn't declare disbelief in tāghūt he can not be a muslim.

Like the Prophet Muhammad ﷺ said:

من قال "لا إِلَهَ إِلَّا اللَّهُ"، وكفر بما يعبد من دون الله حرم ماله ودمه، وحسابه على الله عز وجل

"Whoever says Lā illāha illa Allāh, and declares disbelief in all that is worshipped besides Allāh [and this is at-tāghūt] his property and blood become inviolable, and it is for Allāh to hold him accountable." Narrated by Al-Imām Muslim in his saḥīh.

This is why knowing the meaning and reality of tāghūt, and knowing the various types of tāghūt, especially the types that the muslims were tested by in this modern day and age, is from the most important things obliged on a muslim.

Amīr Al-Mu'minīn 'Umar ibn Al-Khattāb Al-Muhaddath Al-Mulham [the one who is inspired رضي الله عنه] said:

قال أمير المؤمنين عمر بن الخطاب المُحَدَّثُ الْمُلْهَمُ رضي الله عنه قال: إنما تنقض عرى الإسلام عروة عروة إذا نشأ في الإسلام من لم يعرف الجاهلية

“The bonds of Islām will be undone one by one if there rises in Islām [a people] who don’t know al-Jāhiliyah [pre islamic period of ignorance].”

This means that the ignorance of a person leads him to not knowing the reality of islām, or that the ignorance of not knowing the reality of Jāhiliyah leads him to accepting principles of Al-Jāhiliyah and not accepting the principles of islām. It can go even further by fighting against the principles of islām and supporting some of the principles of Al-Jāhiliyah, and this has already occurred.

Verily the muslimīn are being plagued with tawāgīth in this modern day and age because they don’t know the true meaning of their Dīn; and because they remained jāhil [ignorant] on the reality of what Allāh has sent His Prophet ﷺ with, they are even jāhil when it comes to the true meaning of Lā illāha illa Allāh.

Hudhayfah ibn Al-Yamān رضي الله عنه said:

كان الناس يسألون رسول الله صلى الله عليه وسلم عن الخير؛
وكنْتُ أسأله عن الشر مخافة أن يدركني

“The people used to ask Rasūli Allāh ﷺ about the good but I used to ask him about the evil lest I should be overtaken by them.”

There are no better words than the words of the poet:

عَرَفْتُ الشَّرَّ لَا لِلشَّرِّ وَلَكِنْ لِتَوْقِيهِ *** وَمَنْ لَمْ يَعْرِفِ الشَّرَّ مِنَ الْخَيْرِ
يَقَعُ فِيهِ

I became aware of the evil not because it's evil rather by fearing it *** The one who doesn't distinguish between the evil and good will [definitely] fall into evil

So if the importance of this matter becomes clear, all muslims should understand that the ‘ulamāe of islām may Allāh have mercy on them all, cared about explaining the meaning of tāghūt, exposing its reality and warning from it as sincere advisors for the ummah and to fulfill their duty [towards Allāh]. And making a matter clear [to the people] needs to be done according to the need [of clarifying it]. So whenever a fitnah was spread by any kind of the tawāgīth, Allāh Ta'ala prepared from amongst the people of knowledge someone

who stood up against it, protecting the Dīn, and fulfilling the prophecy of Rasūli Allāh ﷺ who said:

لا تزال طائفة من أمتي ظاهرة على الحق منصوره، لا يضرهم من خذلهم، ولا من ناوأهم، حتى يأتي أمر الله وهم على ذلك

"A group of people from my Ummah will continue to fight in obedience to the Command of Allāh. Those who will oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them."

And fulfilling the prophecy Rasūli Allāh ﷺ who said:

إن الله يبعث لهذه الأمة على رأس كل مائة سنة من يجدد لها أمر دينها

"At the beginning of every century Allah will send to this ummah someone who will renew its religious understanding"

And the more the ‘ālim affirms and practices the beliefs of the Salaf As-Sālih, that was funded by Prophet ﷺ and his Sahābah, and the more he is grounded in islamic knowledge, and the more he is grounded in knowing his reality and the

reality of his age, the more concern he gets for [protecting this] major fundament and the more he will take care of this great matter.

When the tawāgīth appeared in the Islamic countries at the time of Shaykh Al-Islām ibn Taymiyyah رحمه الله تعالى, the Shaykh cared a lot and payed a lot of attention, and has put all his efforts in explaining and making the matter of the tawāgīth clear. That can be seen in his books where he wrote a lot about worshipping other than Allāh ﷻ and calling upon the dead.

So when he witnessed the Tartars seeking judgment and legislation in other than the shari'ah of Allāh ﷻ, and he witnessed people seeking legislation and judgment from the habits of their parents and grandparents at some villages, and he saw deviation from the Kitāb and Sunnah and endorsement of what is called “Siyāsāt” [politics] among some of the fuqahāe, Shaykh Al-Islām also warned against that. This was also the case with his students; Al-Imām ibn Al-Qayyim and Al-Hāfith ibn Kathīr رحمهما الله تعالى.

A couple of centuries later, when the earth was

darkened with shirk, kufr and bid'ah [innovation], and after dalāl [deviation] and fasād [corruption] spread on the earth. Allāh prepared for this ummah Shaykh Al-Islām Muhammad ibn 'Abd Al-Wahhāb and after him he prepared his students.

So they clarified and exposed many kinds of tawāgīth that the muslims were plagued by during their lifetimes, like all that is worshipped besides Allāh ﷻ; qubūr [graves], shayātīn [devils] and those whom people call Sālihīn and Awliyāe [righteous people].

In their lifetimes there were plenty of priests and magicians, and people in their lifetimes were used to seek judgment and legislation from other than the Judgment of Allāh. So they took their responsibility in clarifying, warning and exposing its falsehood.

After that the muslims were plagued in our modern day and ages with al-'ilmāniyah al-Kāfirah [kufri secularism], and with the Jāhiliyah and tāghūti laws & constitutions that are rooted back to the kāfir christian Europeans. Allāh prepared a people, who will stand up against it,

and clarify its evil and showing that it is a cleacut nullifier to the Asl [fundament] of the Dīn which is; Lā illāha illa Allāh and the secularism is a tāghūt that muslims must declare their disbelieve in.

This [idea of secularism] was confronted by the imam of his time, and the shaykh ul Islām of his era, the mufti of this land, as-Shaykh Muhammad ibn Ibrāhīm رحمه الله تعالى and this was clarified by the imām of hadīth in his era and the noble shaykh Ahmad Shākir رحمه الله تعالى, and this was also clarified by the Qurānī and pious Shaykh Muhammad al-Amīn as-Shinquītī رحمه الله تعالى the writer of ‘Adwāa al-Bayān’ and by many other scholars in different places on this world.

And Allāh is still preparing for this Dīn a generation that He will use in His obedience, they will refute on His behalf the distortions of the extremists and the fabrications of the promulgators of falsehood, and they will clarify and show the true meaning of this Dīn to the shabāb [youth] of this ummah and its coming generations.

Verily, the ‘Ulamāe have warned against the tāghūt with any means they possessed, by referring to the Qurān and by writing poetry [an-Nadhm/Shi’r].

And from among the best who spoke about the matter of taghut after Shaykh Al-Islām Muhammad ibn ‘Abd Al-Wahhāb رحمه الله تعالى in these late centuries, is the noble Shaykh Sulaymān ibn Sahmān رحمه الله تعالى in one of his excellent Rasā’il and I will share some parts of it with you at the end of my talk this night.

And also the great and noble Shaykh ‘Abd Allāh Abā Butayn رحمه الله تعالى and his words are collected in Ad-Durar As-Sanniyah and I will share some of them in this lecture when we talk about the various kinds of tawāgīth.

And I will also share some of the nadhm [poetry] in Ad-Durar As-Sanniyah by one of the ‘ulamāe of his era, the noble Shaykh Ishhāq ibn as-Shaykh ‘Abd ar-Rahmān ibn Hassan Aāl as-Shaykh.

**The mutakalimīn [philosophy and kalām]
murji'ah had the worst effect on the muslim
ummah and distorting its 'Aqīdah**

So my dear brothers, the Salaf As-Sālih had understanding and knowledge of at-tāghūt and its various kinds and that's why there was not much deviation from the Sirāt Al-Mustaqīm [straight Path].

Verily, deviation from the Sirāt Al-Mustaqīm occurs when people are jāhil when it comes to the true essence of the Dīn, that's why when the affairs of the ummah changed after the blessed three generations [Sahābah, Tābi'īn and Tābi' at-Tābi'īn], and [people following] bid'ah spread, the ignorance of at-tāghūt became obvious.

My brothers in Islām, the mutakalimīn [the people of kalām, philosophy etc.] from among the mu'tazillah, the ashā'irah, the mataruīdī's and their likes, and also the murji'ah had the worst effect on the muslim ummah in distorting the purity and true essence of [its] 'Aqīdah.

They corrupted its fitrah and they seriously distorted it. This has led to major ignorance in

the true essence of Allāh sending His messengers and prophets, and revealing His Books which is Tawhīd and that was funded on two major Pillars:

- **First:** Believe in Allāh ﷻ Exclusively without associating any partners with Him.
- **Second:** To declare disbelief in the tāghūt.

The traces that were left behind by the mutakallimūn were evil, because they have explained Lā illāha illa Allāh and understood Tawhīd as Tawhīd Ar-Rubūbiyah solely.

So they said: this means; Allāh is the Creator and that there is no Creator other than Allāh. So according to them, the one who believes that Allāh ﷻ is Al-Khāliq [Creator] and Al-Rāziq [Sustainer] and other Deeds of the Lord ﷻ, he is the muwahhid who has perfected his Tawhīd. So this is Tawhīd according to them.

So according to this understanding Abū Jahl and Abū Lahab would also be considered muwahhidin. This is because both of them didn't deny that Allāh ﷻ was Al-Khāliq and Al-Rāziq,

Because Allāh ﷻ has said: “And if you asked them who created them, they would surely say: ‘Allāh’.” [43:87]

Verily, the shirk [committed by] Abī Jahl and Abī Lahab was related to Tawhīd Al-Ulūhiyah, and that is sincerity in worshipping Allāh ﷻ exclusively. This is where the ummah deviated, I mean by this when these mutakallimūn appeared on the scene and spread in the east and the west of the muslim countries.

So the Ummah deviated from the [understanding of] Lā illāha illa Allāh and that has led to the worshipping of graves who are from the tawāgīth and that also led to all kinds of acts of worship of the priests, sāhirs, al-munajimīn [astrologers], awliyāe & sālihīn [righteous people] and many others. And these are all tawāgīth.

This has also led to leniency when it comes to seeking legislation and judgment from other than the shari’ah of Allāh ﷻ, according to them it is just a matter of practice.

As for the murji’ah, they are the worst in leaving evil traces on the [beliefs of the] muslimīn. They

have corrupted the beliefs of the muslimīn and they have corrupted their deeds, their akhlāq and their Sulūk [behaviour].

Al-Irjāa means; Imān [having faith] is [to] believe with the heart that the message of The Prophet Muhammad ﷺ was the message of truth.

According to this understanding Abā Tālib [uncle of the Prophet ﷺ] had to be a mu'min because he believed that the Prophet ﷺ was on the Haq, and that he is Sādiq [sincere], but he refused following him and obeying and the Prophet's ﷺ last words when he died were; he is on the millah [religion] of 'Abd al-Muttalib.

Abā Tālib said in some of his own poetry

وَلَقَدْ عَلِمْتُ بِأَنَّ دِينَ مُحَمَّدٍ *** مِنْ خَيْرِ أَدْيَانِ الْبَرِيَّةِ دِينًا

I have surely understood that the Din of Muhammad - Is
better than all other religions of mankind

لَوْلَا الْمَلَامَةُ أَوْ حَذَارُ مَسَبَّةٍ *** لَوَجَدْتَنِي سَمَحًا بِذَلِكَ مُبِينًا

If I wasn't fearing blame and slander [from Quraysh] -
you would have found me accepting with full conviction.

So he knew that the Dīn of the Prophet ﷺ was

truthful, and this is the reality of all kufār in Quraysh, they knew that the Prophet ﷺ was truthful in his message, but they refused to accept it and they became arrogant and that is why they were kāfirīn.

So the murji'ah have dismantled the actions [from the understanding] of what is called imān, so the one who affirms with his heart is a believer even if he didn't affirm with his tongue and didn't act according to the teachings of islām at all [action with limbs].

This is why we are witnessing Al-Hukm [ruling & governance] with other than Allāh ﷻ has revealed in most of the muslim countries. And the 'ulamāe of the murji'ah remained silent.

According to them, this [ruling with other than shari'ah] doesn't nullify what we call Imān, and this is wallāhi deviation from the Haq and the manhaj of Ahl As-Sunnah wa Al-Jamā'ah which was funded by the Prophet ﷺ.

And all of this my beloved brothers has led to [muslims] not knowing the nawāqidh [nullifiers] of islām and not knowing [matters that causes]

apostasy among many of the muslimīn. And this led to the prevalence of the governance of tāghūt and the prevalence of the worship of tāghūt in many muslim countries while they are thinking that they were still Muslim and still doing good.

My dear brothers, the Salaf As-Sālih had a high level of concern for [educating people on] this major fundament and that's why they even stated about al-kufr bi at-tāghūt in their wills.

Al-Imām Abu Muhammad ad-Dārimī رحمه الله تعالى narrated in his sunnan on the authority of Makhūl that he entrusted him that he testified that there is no god worthy of worship besides Allāh Exclusively and that Muhammad was His slave and messenger and that he believed in Allāh and that he declared disbelief in at-tāghūt he lived on it and in shā Allāh he died on it and hopes that he will be resurrected upon it. [until the end of his wasīyah [will]]

So you can see for yourself o Muslim that this noble imām stated in his final will that he declared disbelief in at-tāghūt and this is because he had 'ilm of al-kufr bi at-tāghūt being a condition of [accepting a person's] islām.

My dear brothers, I will now state some including statements on the meaning of the phrase at-tāghūt. After that I will continue in shā Allāh my speech in going into detail when it comes to the most important Ru'ūs [heads] of at-tāghūt.

As-Shaykh ‘Abd Allāh Abā Butayn رحمه الله said after quoting the saying of the ‘Ulamāe in explaining the meaning of at-tāghūt:

تَحَصَّلَ مِنْ مَجْمُوعِ كَلَامِهِمْ أَنَّ اسْمَ "الطَّاغُوتِ" يَشْمَلُ كُلَّ
مَعْبُودٍ مِنْ دُونِ اللَّهِ؛ وَكُلِّ رَأْسٍ فِي الضَّلَالِ يَدْعُو إِلَى الْبَاطِلِ
وَيُحْسِنُهُ؛ وَيَشْمَلُ أَيْضًا كُلَّ مَنْ نَصَبَهُ النَّاسُ لِلْحُكْمِ بَيْنَهُمْ
بِأَحْكَامِ الْجَاهِلِيَّةِ الْمُضَادَّةِ لِحُكْمِ اللَّهِ وَرَسُولِهِ؛ وَيَشْمَلُ أَيْضًا
الْكَاهِنَ وَالسَّاحِرَ وَسَدَنَةَ الْأَوْثَانِ الدَّاعِينَ إِلَى عِبَادَةِ الْمَقْبُورِينَ
وغيرهم بما يكذبون من الحكايات المضلة للجهال ! الموهمة أن
المقبور ونحوه يقضي حاجة من توجه إليه وقصده !! وأنه فعل
كذا وكذا !!! مما هو كذب أو من فعل الشياطين؛ ليوهموا الناس
أن المقبور ونحوه يقضي حاجة من قصده فيوقعوهم في
الشرك الأكبر وتوابعه؛ وأصل هذه الأنواع وأعظمها الشيطان !
فهو "الطَّاغُوتُ" الأكبر

“According to the statements of the scholars رحمه الله; the name at-tāghūt comprises everything which is known as a Ma’būd [worshipped] other than Allāh and all of the leaders of Dalālah [deviation/misguidance] who call to it and make it seem good.

It also comprises all of those who were appointed by the people to judge with the rulings of Jāhiliyyah, which are in contradiction to the laws of Allāh ﷻ and His Prophet ﷺ. It also comprises the priests/soothsayers, magicians, the custodians of the idols [and places of idol-worshipping; i.e., shrines, graves], those who invite people to worship the ones in the graves and others and those who make up false stories which mislead the Jāhil [ignorant] people, deluding them that “the ones in the graves and its likes carry out the needs of those who turn towards him and directs [their worship] to him, and that he will do such and such”, which is false in reality or from the acts of the shayātīn. [They do this] so that they may delude the people that the one who is in the grave and its likes carry out the needs of those who directs [their worship] to him, consequently making them get caught in Shirk al-Akbar [major shirk] and its tributary. The origin of all of these types and the greatest of them all is the shaytān: this is the greatest tāghūt.” End of his quote رحمه الله

And Shaykh Ishāq ibn Shaykh ‘Abd ar-Rahmān ibn Hassan Aāl as-Shaykh رحمه الله said in his final poem witch he named:

“al-Urjūzah al-Mufīdah fi Masā’il al-’Aqīdah”

فِي الْعُرْوَةِ الْوُثْقَى فَأَيَّنَ الْعَالِمُ	وَالْكُفْرُ بِالطَّاغُوتِ فَرَضٌ لَا زِمُ
يَكْفِي وَيَشْفِي فَأَشْرَبِ الصَّافِي الْعَذِي	فِي آيَةِ الْكُرْسِيِّ وَالتَّحْلِ الَّذِي
فَإِنَّهُ الطَّاغُوتُ قُلْ مَمْنُوعَا	فَكُلُّ مَا قَدْ جَاوَزَ الْمَشْرُوعَا
سَمِيَ الْمُطَاعَ فِي الضَّلَالِ رَبًّا	عِبَادَةً أَوْ طَاعَةً أَوْ حُبًّا
قَالَ النَّبِيُّ لَيْسَ هَذَا الْمَقْصِدُ	هَذَا عَدِيٌّ قَالَ لَسْنَا نَعْبُدُ
أَرْبَابَهُمْ مُبَيَّنًّا أَخْبَارَهُمْ	يَتْلُو عَلَيْهِ اتَّخَذُوا أَخْبَارَهُمْ
كَذَلِكَ فِي التَّحْرِيمِ بِالتَّضْلِيلِ	هِيَ طَاعَةُ الْأَخْبَارِ فِي التَّحْلِيلِ
لَا حَبْدًا مَأْمُورُهُمْ وَالْأَمْرُ	وَالْحُكْمُ بِالْقَانُونِ أَمْرٌ مِنْكَرُ
"لَا تَجِدُ" "لَا تَقْعُدُوا" "لَا تَرْكُنُوا"	مَا عَلِمَ الْمُسْكِينُ حِينَ يَذْهَبُ
تَكْفِي وَلَكِنْ قَدْ دَهَاهُمْ جَهْلُهَا	يَقُولُ "دِينِي لِي وَ" قُلْ يَا أَيُّهَا
فَاتَّخَذَتْ لِلْجَمْعِ وَالْمُسَالَمَةِ	قَدْ أَنْزَلْتُ لِلْفِرْقَى وَالْمَصَارِمَةِ

The shaykh says: “Al-Kufrū bī At-Tāghūtī Fardun Lāzimū, fi Al-’Urwatī Al-Wūthqāe fā ayna Al-’Alimū”

This means that al-kufr bi tāghūt is a condition for [grasping] the most trustworthy handhold, like [mentioned] in the verses that are [present] with us.

The shaykh then says “fī āyat al-Kūrsī”: and this is the meaning of: “So whoever disbelieves in at-tāghūt and believes in Allāh has grasped the most trustworthy handhold” [2:256]

He then says; “An-Nahl” and by this he means the saying of Allāh ﷻ: “And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid at-tāghūt.” [16:36]

His saying “Al-Lathī yakfī wa yashfī” means that whomsoever has knowledge of the meaning of āyat Al-Kursī and what came after it, the āyah that follows it, and that what was in sūrat an-Nahl that would be sufficient for him as knowledge to know the true meaning of Tawhīd.

His saying “Fashrab As-Sāfiy Al-’Adhiy” means drink from the clear well that is not mixed with anything [pure].

The Shaykh then says: “Fa Kullū mā qad Jāwaza Al-Mashrū’a, Fa innahū At-Taghūtū Qul Mamnū’a”

This is the [true] meaning of at-tāghūt; all that crosses its limits that were prescribed for him by Allāh ﷻ and His Prophet then he is at-tāghūt.

The shaykh said; this is a forbidden matter. “Ibādatan aw Tā’atan aw Hubba” this means: if he crosses his limits in worship so he worshipped it, or crossed its limits in obeying so he obeyed him, or he crossed his limits in loving so loved it, then this is at-tāghūt [those worshipped obeyed and loved besides Allāh].

The Shaykh then says: “Sammi Al-Mutā’a fī Ad-Dalālī Rabba”, so the one who is worshipped in misguidance is a God. Because Allāh ﷻ said: “They have taken their scholars and monks as lords besides Allāh” [9:31] and this is also mentioned by the poet. He said:

Hātadha ‘Adiyun Qāla Lasna Na’budu - Qāla an-Nabīyu
Laysa Hādha al-Maqsidu

Yatlu ‘alayhī iTaghadhu Ahbārahum - Arbābahum
Mubayinan Akhbārahum

Hiya Tā’atu al-Ahbārī fī at-Tahlīlī - Kathāka fī at-Tahrīmī
bi at-Tadlīlī

The shaykh رحمه الله has stated that; the one who is obeyed in misguidance, has been taken as God by the one who obeyed him. Because when ‘Adiy ibn Hātim heard The Prophet ﷺ reciting the saying of Allāh ﷻ over him:

“They have taken their scholars and monks as lords besides Allāh, and [also] the Messih, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.” [9:31]

‘Adiy said to to the Prophet ﷺ: “Yā Rasūlī Allāh we are not worshipping them! So the Prophet ﷺ said: “that is not what I meant’ like the shaykh said in his poem: “Qāla an-Nabīyu Laysa Hādha al-Maqsidu” So what he meant was that he said:

“Do they not make harām what Allāh has made halāl and you obeyed them, and do they not make halāl what Allāh made harām so you followed them? ‘Adiy said: Yes [we did]. So the Prophet ﷺ said: “That is your [act of] worship.”

Yatlu ‘alayhī iTaghadhu Ahbārahum - Arbābahum
Mubayinan Akhbārahum

Hiya Ta’atu al-Ahbārī fī at-Tahlīlī - Kathāka fī at-Tahrīmī
bi at-Tadlīlī

So, whoever obeys the ‘ulamāe or the leaders in making halāl what Allāh ﷻ made harām, like making zinah, alcohol and other sins halāl.

Or he obeys them in making harām what Allāh made halāl like marrying multiple wives and similar, by this he has given them the status of at-tāghūt and by this he becomes mushrik [polytheist] who has left the fold of islām. If he obeys them while having knowledge that he did.

The shaykh رحمه الله said: “Wa Al-Hukmu bi Al-Qānūni Amrun Munkaru - La Habadhā Ma’mūruhum wa Al-Amirū”

Ruling with the [man made qawānīn] laws is munkar because those laws are at-tāghūt, so it’s an obliged matter to declare disbelief in it, it is obliged on every muslim and muslimah, male and female, young and old to declare disbelief in the man made laws.

Whether these laws were legislated by the parliament, a council of a nation, a council of people, a general assembly, and other similar organisations. Every law that contradicts the shari’ah of Allāh, and every system that contradicts the shari’ah of Allāh ﷻ, it becomes an obligation [upon us] to declare disbelief in it.

And we have already mentioned and explained

how to declare disbelief in at-tāghūt, the muslim has to make barae from it, he has to hate it, and show enmity towards it and to show enmity towards its people and to make Barāe from them.

His saying: “La Habadhā Ma’muruhūm” means the one who is obeyed from among the nation or a people. And his saying; “wa Al-Amirū” means the leader/ruler or the legislator.

“Mā ‘alima al-Miskīnū hina Yudhanū - La Tajidū, La Taq’udū, La Tarkanū”

The shaykh says that the one who appeases those tawāgīth he didn’t ponder over the saying of Allāh ﷻ: “You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Rasūl [58:22] This contains “La Tajidū”

“La Taq’udū” also means that he didn’t ponder over the saying of Allāh ﷻ: “And it has already come down to you in the Book [i.e., the Qurān] that when you hear the verses of Allāh [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them.

Indeed, Allāh will gather the munāfiqīn and kāfirīn in Hell all together.” [4:140]

“La Tarkanū” refers to Allāh ﷻ saying: “And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allāh any protectors; then you would not be helped.” [11:113]

“Mā ‘alima al-Miskīnū hina Yudhanū - La Tajidū, La Taq’udū, La Tarkanū”

“Yaqūlū ‘Dīnī Līy’ Waqul ‘Yā Ayyūha’ - Takfī Walākin Dahāhum Jahlūha”

This means that a person might say; I will sit down with them! I will compliment them! I will appease them! My Dīn is mine.

So this person misinterpreted Allāh ﷻ saying; “Say, "O kāfirūn * I do not worship what you worship.” until Allāh ﷻ says: “For you is your Din, and for me is my Din”

So the shaykh refutes him by saying: “Waqul ‘Yā Ayyuha” referring to: “Say, "O kāfirūn.” [109:1]

“Takfī Walākin Dahāhum Jahlūha” means that

they were struck with ignorance of the meaning of this major Sūrah which obliges Barāe from shirk, like they were struck with ignorance of the true meaning of Lā illāha illa Allāh.

Then the Shaykh explained the meaning of sūrat Al-Kāfirūn by saying: “Qad Unzilat lil Farqī wa Al-Musāramati - Fa Tughidhat lil Jam’i wa Al-Mūsālamati” this means that this verse was revealed to leave and distance ourselves from the kufār, to fight and confront them and to show enmity towards them.

This is its true meaning of Sūrat Al-Kāfirūn, those who love to appease kufār used it for the sake of peace with the kafirin, and for the sake of uniting with them and remaining silent on the falsehood and munkar they believe in.

Ru'ūs At-Tāghūt [i.e. the heads of Tāghūt]

My beloved brothers, Shaykh Al-Islām Al-Mujaddid Muhammad ibn ‘Abd Al-Wahhāb رحمه الله has stated that the heads of the tawāgith [plural for tāghūt] are five. He said like it is mentioned in Ad-Durar As-Sanniyah, and all the statements I have quoted today that belong to him are from Ad-Durar As-Sanniyah:

The tawāgith are many, and their heads are five:

The first: Shaytān who calls the people to worship other than Allāh ﷻ and the evidence is: “Did I not enjoin upon you, O children of Adam, that you not worship shaytān - [for] indeed, he is to you a clear enemy.” [36:60]

The second: The tyrannical and oppressive ruler who replaces the Ahkām [rulings] of Allāh ﷻ and the evidence is: “Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to tāghūt, while they were commanded to reject it; and the shaytān wishes to lead them far astray.” [4:60]

The third: The one who judges by other than what Allāh ﷻ has revealed, and the evidence is: “And whoever does not judge by what Allāh has revealed - then it is those who are the kāfirūn.” [5:44]

The fourth: The one who claims to have knowledge of the Ghayb [unseen] and the evidence is: “[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone. Except whom He has approved of messengers.” [72:27] And Allāh ﷻ also said: “And with Him are the keys of the unseen; none knows them except Him.” [6:59]

The fifth: The one who is worshipped apart from Allāh ﷻ and is pleased with being worshipped and the evidence is: “And whoever of them should say, "Indeed, I am a god besides Him" - that one We would recompense with Hell.” [21:29]

And in Al-Usūl At-Thalāthah the shaykh رحمه الله تعالى also labelled the one who calls others to worship him as being a head of the tawāgīth.

My beloved brothers, these are the most important heads of the tawāgīth and we will

speak about them one by one, so that it becomes clear for the muslim that he must declare disbelief in these heads that have become many and spread in our modern day and ages, I ask Allāh to protect all the muslims.

The first head of the tawāgīth is shaytān, by this we mean iblīs and his helpers and servants from the shayātīn al-Ins [mankind] and Al-Djinn, those who are the enemies of the messengers and prophets عليهم السلام and those who are the enemies of the followers of the prophets and messengers, those who are calling to misguidance and prevent [others] from the path of Allāh.

From these shayātīn are the ‘ilmaniyūn [secularists], the qawmiyūn [nationalists], the munafiqūn [hypocrites] and other branches of murtadīn who are outside the fold of islam.

Allāh ﷻ said: “And thus We have made for every prophet an enemy - shayātīn from mankind and djinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent. And [it is] so the hearts of

those who disbelieve in the Hereafter will incline toward it [i.e., deceptive speech] and that they will be satisfied with it and that they will commit that which they are committing. [6:112-113]

And Allāh ﷻ also said about fir'awn and the leaders who were lobbying him to kill Mūsa عليهم السلام and the believers: “And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped. And We caused to overtake them in this world a curse, and on the Day of Resurrection they will be of the despised. [28:41-42]

My beloved brothers, The one who invites others to a capitalistic, materialistic system and by doing so he contradicts Islam than he is a at-tāghūt. The one who slanders Islām, doesn't see the shari'ah as complete, mocks it, whether he does so in an article, a book, a Tv-show, on stage of a theatre, in private or in public, joking or being serious, this person is a at-tāghūt and a kāfir.

Every person who publishes a book, or spreads an article, or works at a media-station and helps them in a slander campaign against Islām,

against the Prophet ﷺ, or against the Ayāt [signs] of Allāh ﷻ this person is a at-tāghūt and an Imām [leader] in misguidance.

Every person who fights against Islām in what way whatsoever, and those who hinder [people] from the Path of Allāh [i.e Islām], with his tongue, his person or his wealth, than this person is a at-tāghūt and a rebellious shaytān, from the shayātīn al-Ins [mankind] or from the djinn.

Thus, it becomes an obligation on every single Muslim to hate them and to show Barāe from him, and he must declare disbelief in him show him enmity for the sake of Allāh and fighting him if he's capable of doing that.

The second head of the tawāgīth is the one who's worshipped besides Allāh being pleased with it. Whether he's worshipped during his life or after he died, if he's pleased with that [ie. being worshipped]. From among them are some Imāms of the sūfi's and their extremists who are worshipped besides Allāh and are pleased with and silent about it. It's even worse; they call their disciples and followers to worship them, and ask them [for help] in time of need, and to travel and make tawāf around their graves.

From among them are all the legislators, who are legislating laws that contradict the Dīn of Allāh ﷻ like the members of a parliament, or the oppressive rulers who legislate laws that contradict the Book of Allāh and the Sunnah of His Prophet ﷺ.

All of them are calling [others] to worship them, since they have given themselves Attributes and Names that belong to Allāh's Rubūbiyah [Lordship]; like at-Tashrī' [legislating], because Allāh ﷻ said: "Legislation is not but for Allāh. He has commanded that you worship not except Him." [12:40] From among them is also the one who calls [others] to worship him, he is from the heads of the tawāgīth, even if he's not worshipped.

From among them are those who call for Ghulūw [extremism] and approve it, whether that is ghulūw in [calling upon others] who are dead or alive. Like the Mashāyikh of misguidance, and it is narrated on some of them that he was encouraging his followers to visit his grave and to call upon him if they were in need of anything. So this person is like Fir'awn who said to his people: "O eminent ones, I have not known you to have a god other than me." [28:38]

The third head of the tawāgīth, are the one who claims to have knowledge of the unseen, and examples of these o dear muslims are the likes of the astrologers, magicians, sorcerers, ar-Rammāl [one who claims knowledge of the unseen, hidden matters by drawing lines in the sand], a fortune teller, and their likes, from those who claims that he has knowledge of the unseen and the future than they are tawāgīth.

The matters of Ghayb [unseen] my dear brothers, can be divided into two:

- Ghayb Al-Wāqī' [reality] - and this is the relative unseen – It is known among some and unknown among others.
- Ghayb Al-Mustaqbal [future] - and this is the real unseen - only Allāh knows this and those whom He has approved of His messengers.

So the one who claims to know the [last] kind of Ghayb of the future, he is a kāfir and he is expressing disbelief in Allāh and His Prophet ﷺ, Allāh said: "Say, "None in the heavens and earth knows the unseen except Allāh, and they do not perceive when they will be resurrected." [27:65]

And Allāh ﷻ said to His Prophet ﷺ and he is the best of mankind: "Say, [O Muḥammad], "I do not tell you that I have the depositories [containing the provision] of Allāh or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." [6:50]

Thus my beloved brothers, every muslim should be aware of dealing with those who claim to have the knowledge of the unseen. If he believes a person who claims to have knowledge of the unseen, he becomes a kāfir bi Allāh ﷻ.

There has been an increase of people in our modern day and ages who go to the sāhirs and charlatans for treatment [sihr with sihr] etc. They don't know that sihr is kufr, and that the sāhir is a kāfir because he can only treat sihr by [committing] shirk, and by doing some acts of worship to the shaytān.

Allāh ﷻ said: "And they followed what the devils had recited during the reign of Sulaymān. It was not Sulaymān who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do

not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." [2:102]

And people are also being tested with [going to] fortune tellers, astrologers those who claim to have the knowledge of the unseen to inform about the events that might occur in the future and inform them about the good luck. The Prophet ﷺ has said:

قال صلى الله عليه وسلم: من أتى عرافاً فسأله عن شيء لم تقبل له صلاة أربعين يوماً .. رواه مسلم

“He who goes to a fortune teller and asks him about something, his Salāt [prayers] will not be accepted for forty days.” Transmitted by Imām Muslim in his Sahīh.

And The Prophet ﷺ has also said:

قال صلى الله عليه وسلم: ومن أتى عرافاً أو كاهناً فصدقه بما يقول؛ فقد كفر بما أنزل على محمد

“The one who goes to a fortune teller or a sorcerer and believes what he says has disbelieved in what was revealed to Muhammad ﷺ. This is an authentic hadīth transmitted by Imām Ahmad, al-Hākim, al-Bayhaqī and others.

As for astrology; this is a form of sihr and The Prophet ﷺ said:

قال صلى الله عليه وسلم: من اقتبس شعبة من النجوم فقد اقتبس شعبة من السحر؛ زاد ما زاد

“He who acquires a branch of the knowledge of astrology, learns a branch of magic [of which he acquires more as long as] he continues to do so.” This is transmitted by Abū Dawūd with an authentic chain, authenticated by an-Nawawī and others.

What is seen as astrology is what they publish in some magazines in Paris and London that speak about the future of the newborns using horoscopes and similar. All of them, my beloved brothers are from the Ru’ūs of the tawāgīth. From among them are those who claim to summon the spirits, read the palms of the hands, or read coffee cups, or others who claim to have access to the unseen, whatever their name might be.

All of them are from the Ru’ūs of the tawāgīth, it is an obligation to declare disbelief in them, hating them and showing Barāe and enmity towards them. Following them and going to them

is pure ignorance, and a despicable and foolish path because they only utter myths, and it's a form of humanity becoming bogged down.

And in our modern day and ages humanity has started to return to becoming bogged down like the first people of jāhiliyah. Going to charlatans and sāhirs has increased nowadays, it become that worse that some kāfir leaders who some people became fascinated by because of the development they have achieved, have gone that far that they turn back to the male and female sāhirs and sorcerers so they can inform them about events of the future, and order them what to do.

My beloved brothers, the fourth and fifth head from the heads of the tawāgīth are the oppressive and tyrannical rulers who replaced the shari'ah of Allāh, and the one who judges with other than Allāh has revealed.

My brothers in islām, The ummah has never been plagued in any of its eras like the way it is plagued and tested in our modern day and ages. Ever since Allāh ﷺ sent Muhammad ﷺ until two centuries ago the Muslims were always

governed and ruled with the shari'ah of Allāh ﷻ, there was a small period of time where the Tartārs ruled with Al-Yāsiq that was invented by Genkīs Khān. This Yāsiq was an collection of Islāmic, christian, jewish ideas mixed with some habits of his parents and grandparents, and his descendants governed the muslim lands they conquered by the Tartārs with that law.

This was a short period of time and it didn't influence the affairs of the muslims much, the affairs changed quickly.

So Allāh ﷻ defeated the Tartārs and the muslimīn who were holding firm to their islam knew that the Tartārs were on falsehood. So quick after that their revolution stopped, and its armies withdrew. Short after that the Tartārs accepted islam, and they became [part of] its soldiers and conquered many lands from what we know today as Russia.

Despite that the 'Ulamāe stood up against that Yāsiq clarifying the stance towards it and its dangers. Leading the 'Ulamāe who stood up against it was imām of his era Shaykh Al-Islām Abū Al-'Abbās ibn Taymiyyah رحمه الله تعالى.

Verily, it was that pious ‘alim who faced the Tartārs with true conviction.

And when some fuqahāe had doubts about the true state of the Tartārs, when some of their kings were claiming to be Muslims, including their mu’addhin, their judge and their mufti, while they were ruling with al-Yāsiq and when people had doubts on the legitimacy and permissibility of fighting them when they invaded Shām and the armies of islām went out to fight them, Shaykh Al-Islām ibn taymiyyah رحمه الله تعالى at that time said his famous words:

إن رأيتموني في ذلك الجانب وعلى رأسي مصحف فاقتلوني

“If you see me on that side [ie. side of the Tartārs] with a mushaf placed on my head, [you should] kill me.”

So he issued a lot and numerous fatāwa on the affairs of those Tartārs, and the one who rebels against one ritual and law of islām known from the Dīn by necessity [like Salāh, Zakāh etc.] it becomes wājib to fight him, even if it was one ritual/law; this is the same as the Sahābah رضي الله عنهم who fought those who refrained from paying the zakāh.

The fatāwa of Shaykh Al-Islām ibn taymiyyah رحمه الله تعالى can be found in the in 28th volume of his Majmū' Al-Fatāwa in the second half of this volume, so whoever wants to review it can do so.

After him it were his students like Al-Allāmah ibn Kathīr رحمه الله تعالى who stated in his tafsīr of sūrat Al-Mā'idah that seeking legislation and judgment from this Al-Yāsiq contains major kufr that takes a person outside the fold of islām. So whoever seeks judgment and legislation from it, it becomes wājib to fight him until he returns to the Kitāb and Sunnah and implements them in the minor and major matters. And I will quote the fatāwa of ibn kathīr in shā Allāh when I quote the fatwa of the noble Allāmah Shaykh Sulaymān ibn Sahmān رحمه الله تعالى.

After that period the ummah remained implementing the shari'ah of Allāh until the kāfirīn came, I mean the English, French and Italian christian crusaders and others, so they colonized most of the Muslim lands. So when they colonized the Muslim lands, they actively pursued, and they did with full conviction, to turn muslims away from seeking judgment in the shari'ah al-Islāmiyah. They did this in stages until they achieved their goals.

This was the case in Turkey approximately 150 years ago; and the Jāhiliyah laws also made their entrance into Egypt also a long time ago somewhere around the beginning of the second half of the 19th century approximately 140 years ago. So these jāhiliyah laws made their entrance in the lands of the Muslims and judged in matters related to the blood, the honor and the wealth of the muslims.

When the colonists left, they had already prepared a filthy group, with an Arab skin, face and tongue, with the heart of the Europeans, disbelievers in Allāh, believing in secularism as a Dīn. It was this minority who governed the muslim lands and fought against islām without compromising and is still doing that.

This is the reality of the Muslim countries, from east to west.

Those who rule with other than Allāh revealed are the biggest of tawāgīth!

So, the ummah is plagued with the implementation of the qawānīn [laws] of al-Jāhiliyah and they were introduced by the Jāhiliyah christian European kufār, and the shari'ah of Allāh Ta'āla has been put aside [as a constitution] and this is the current state in the muslim countries.

And the 'Ulamāe of the muslimīn have issued fatāwa on this and they didn't fell short with regard to this, they have talked and talked, warned and warned, and they fulfilled their duty [towards Allāh], they have clarified the matter to the muslimīn and established the Hujja [evidence] against them.

They have clarified that these Qawānīn [man made laws], and these constitutions that came to replace the Kitāb of Allāh and the Sunnah of His Prophet ﷺ. Their reality is like as-Shaykh Muhammad ibn Ibrāhīm Āl as-Shaykh رحمه الله تعالى named it in his excellent Risālah entitled: 'Tahkīm al-Qawānīn' a clearcut and major kufr. Also the noble 'Allāmah Shaykh Ahmad Shākir رحمه الله تعالى spoke about this in his

commentary on the Musnad of Imām Ahmad, also in his commentary he summarized from the tafsīr of al-Hāfith ibn Kathīr, he named it: ‘Umdat at-Tafsīr’. So the one who wants to read their words can search for it.

My beloved brothers, the one who contemplates over the Great Qurān and ponders over the meanings of the āyāt that were revealed by Allāh Ta’āla to His Prophet ﷺ, will realize that ruling with the sharī’ah of Allāh ﷻ is a major pillar, and a grounded principle in the Tawhīd [believe in Oneness of Allāh], and a base of the bases of ‘Aqīdah, and this is established in Qurān. You can read sūrat an-Nisāe, al-Mā’idah, al-An’ām, an-Nūr and others, you will find this established clearly. Imām ibn al-Qayyim رحمه الله said in ‘Madārij as-Sālikīn’, in the chapter of Ridhah [contentment]:

قال ابن القيم رحمه الله: فالرضا بالله رباً؛ أن لا يتخذ رباً غير الله تعالى يسكن إلى تدبيره، وينزل به حوائجه، قال تعالى {قُلْ أَغَيَّرَ اللَّهُ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ} وقال في أول السورة - وهي الأنعام - {قُلْ أَغَيَّرَ اللَّهُ اتَّخِذْ وَلِيًّا فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ} يعني معبوداً وناصرًا ومعيناً وملجأً؛ وهو من الموالاة التي تتضمن الحب والطاعة؛ وقال في وسطها - يعني في وسط سورة الأنعام - {أَفَغَيَّرَ اللَّهُ أَبْغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا} أي: أغير الله أبتغي من يحكم بيني وبينكم؛ فنتحاكم إليه فيما اختلفنا فيه؟! وهذا كتابه سَيِّدُ الحكام؛ فكيف نتحاكم إلى غير كتابه؟! وقد أنزله مفصلاً مبيناً كافياً شافياً

“Contentment with Allāh as a Lord means that a person don’t take a Lord besides Allāh Ta’āla who leads him and who he asks in [time of] need: ‘Say, "Is it other than Allāh I should desire as a lord while He is the Lord of all things?’ [6:164] and Allāh said in the beginning of sūrat al-An’ām: ‘Say, "Is it other than Allāh I should take as a protector, Creator of the heavens and earth’ [6:14]. This means that; seeking others to worship, to appoint as saviour, or as a safe haven other than Allāh, is from the muwālāt [allegiance] that includes al-Hubb [love] and Tā’ah [obedience]. Allāh also in the middle of [sūrat al-An’ām] said: ‘[Say], "Then is it other than Allāh I should seek as judge while it is He who has revealed to you the Book [i.e., the Qurān] explained in detail?’ [6:114], meaning; is it other than Allāh who will judge between me and you, seeking judgment in which we differ? Verily, this Book of Him is the Master of Judges, so how can we seek judgment in other than this Book? Verily He revealed it [in] an explained, detailed, sufficient and healing [manner].”

And then Al-Imām ibn Al-Qayyim رحمه الله تعالى said:

ثم قال بن القيم رحمه الله: وكثير من الناس يرضى بالله رباً؛ لكن لا يرضى به ولياً وناصرأً وحده؛ بل يوالي من دونه أولياء ظناً منه أنهم يقربونه إلى الله! وكثير من الناس يبتغي غيره حكماً يتحاكم إليه ويخاصم إليه ويرضى بحكمه؛ بينما أركان التوحيد ثلاثة: أن لا يتخذ سواه رباً. ولا إلهاً. ولا غيره حكماً

“A lot of people are content with Allāh as their Lord, but they are not content with Him being the Guardian and Helper Exclusively rather they ally other awliyāe besides Him thinking they are bringing them closer to Allāh. Verily, a lot of people are content with other than Him as a Judge [or Legislator] from whom they seek judgement and legislation and being content with his judgment, whilst the pillars of Tawhīd contain three important matters; that he doesn't take other than Him as Lord, a God, or other than Him as a Judge.” End of quote

My dear brothers; the one who rules with other than Allāh Ta'āla has revealed is a tāghūt the biggest of tawāgīth! Shaykh 'Abd a-Rahmān bin Qāsim رحمه الله تعالى has stated in his 'Hāshiyah' on the Usūl at-Thalātha by Shaykh ul Islām Muhammad ibn 'Abd al-Wahhāb رحمه الله تعالى as an explanation of the shaykh's tafsir of [5:44], he said:

كمن يحكم بقوانين الجاهلية؛ والقوانين الدولية؛ بل جميع من حكم بغير ما أنزل الله؛ سواء كان بالقوانين أو بشيء مخترع وهو ليس من الشرع؛ فهو طاغوت من أكبر الطواغيت. ولقد حكم العلماء بالكفر البواح على من حكم بين العباد بغير شريعة الرحمن

“Like the one who is ruling with the qawānīn of al-Jāhiliyah, or the qawānīn of the state, just everyone who rules with other than Allāh has revealed, whether that be qawānīn or something else invented that isn’t from the sharī’ah. He is a tāghūt from the biggest of tawāgīth, and the ‘ulamāe have judged as clear cut kufr on the one who rules between the people with other than the sharī’ah of ar-Rahmān.”

From those ‘ulamāe is al-Hāfith ibn Kathīr رحمه الله تعالى in his tafsīr of sūrat al-Mā’idah. I will in shā Allāh quote his sayings soon. His saying [that it is clear cut kufr] can be found under Allāh Ta’āla saying: ‘Then is it the judgement of [the time of] ignorance they desire?’ [5:50].

This is also the stance and saying of the noble ‘Allāmah Shaykh ‘Abd ar-Rahmān ibn Hassan in ‘Qurat ‘Uyūn al-Muwahiddīn’ in his explanation of what is related to Allāh’s saying: “Have you not seen those who claim to have believed in what

was revealed before you? They wish to refer legislation to tāghūt, while they were commanded to reject it” [4:60].

This was also said by as-Shaykh Muhammad ibn Ibrāhīm رحمه الله تعالى in his excellent Risālah entitled: ‘Tahkīm al-Qawānīn’, and also by shaykh Hamad ibn ‘Atīq رحمه الله تعالى in his Risālah ‘Sabīl an-Najāt wa al-Fakāk’. And by the noble ‘Allāmah as-Shaykh ‘Abd al-Azīz ibn Bāz in his book: ‘Naqd al-Qawmīyah al-‘Arabīyah’.

The Lajna Dā’ima has stated in an answer in volume one on page 542 and said: “at-tāghūt means; They [‘ulamāe] said: What is meant by tāghūt in verse; “Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad]” all that deviated from the Book of of Allāh Ta’āla and the sunnah of His Rasūl ﷺ, seeking judgment from it, whether it be organisations or man made qawānīn, or traditions inherited [from ancestors], or tribal leaders who judge between them with it, or with what the leader of a group or priest sees. So it becomes clear that all organisations that were placed to seek judgment and legislation from competing with the sharī’ah of Allāh, are included in the meaning of ‘at-tāghūt”.

And in another answer of theirs, in the 1st volume on page 546; they said with regard to governments who rule with a constitution other than the shari'ah: "If they rule with other than Allāh has revealed, the government is not islāmic."

My dear brothers, ruling with other than Allāh Ta'āla has revealed is categorized into two, there is the ruling in a specific between a man and another man by a judge who knows that he is wrong, and that he made a sin and in all of his other judgments he ruled with the shari'ah. So when he judges [with other than shari'ah] once or twice following his desires contradicting the shari'ah, knowing that he is wrong, a sinner and that he doesn't make istihlāl of it. This one is judged a disobedient, and this is the one whom 'Abd Allāh ibn 'Abbās رضي الله عنه and other scholars said that he fell into kufr duna kufr. Which means it's not a kufr that takes one out of the fold of islām, rather it's a greater sin than the major sins like it was stated by shaykh Muhammad ibn Ibrāhīm رحمه الله تعالى.

The second type is ruling with other than Allāh has revealed, judging on the entire ummah in all of their matters, like general legislation.

Whether this general legislation has the form of a constitution that contains all various spheres of life or most of them except for the personal circumstances, or [judges] in a matter of the matters of the Dīn that are known by necessity, this contains major kufr.

So if we say for example; A ruler from among the rulers has legislated for the people a law that says; you should have equality between man and woman in the laws of inheritance, just this matter, and he forced this law on the muslimīn, in this context this action is a deed of kufr. This is because it's a clear cut contradiction of the Judgment of Allāh in His Noble Book and in the Sunnah of His Messenger ﷺ.

Shaykh Muhammad ibn Sālih Al-Uthaymīn رحمه الله تعالى was asked once: “Is there a difference between legislation in a specific case and the general legislation?”

He answered: “Yes, the specific case is like we mentioned before, it contains minor kufr. As for the general legislation that they force on the muslimīn, and by which all people are judged whether they like or dislike it, this is major kufr, we can not label it as something else.

The one who does that has no excuse due to ignorance, because he can only do that with conviction that those laws are better than the shari'ah like it's known among those who have a common sense of intellect. So the one who turns away from something and sticks to something else, he indeed believes that it is better for him than the shari'ah of Allāh ﷻ.”

And here my brothers, is a long answer by as-Shaykh Sulaymān ibn Sahmān رحمه الله تعالى , it can be found in ‘ad-Durar as-Saniyyah’ after his introduction on a at-tāghūt and its meanings and the obligation of avoiding it, he said:

قال الشيخ سليمان بن سحمان رحمه الله : هذه كلمات في بيان "الطَّاغُوتِ" ووجوب اجتنابه.. قال تعالى " (لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ)؛ فبين تعالى أن المستمسك بالعروة الوثقى هو الذي يكفر بالطَّاغُوتِ؛ وقدم الكفر به على الإيمان بالله ! لأنه قد يدعي المدعي أنه يؤمن بالله وهو لا يجتنب "الطَّاغُوتَ" ! وتكون دعواه كاذبة

These are some words clarifying the meaning of tāghūt and the obligation of avoiding it. Allāh Ta'āla said: “There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever

disbelieves in tāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing.” [2: 256]. So Allāh Ta’āla made clear that the one who grasped the most trustworthy handhold is the one who declares disbelief in at-tāghūt, and that it comes before affirming belief in Allāh. This is to prevent the claimer from claiming that he believed in Allāh while he didn't declare disbelief in at-tāghūt, and that his claims are lies.”

قال الشيخ سليمان بن سحمان رحمه الله: قال تعالى: (وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ) فأخبر أن جميع المرسلين قد بعثوا باجتنباب "الطَّاغُوتِ"؛ فمن لم يجتنبه فهو مخالف لجميع المرسلين. قال تعالى: (وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى) ففي هذه الآيات من الحجج على وجوب اجتنابه وجوه كثيرة؛ والمراد من اجتنابه: بغضه وعداوته بالقلب؛ وسبه وتقبيحه باللسان؛ وإزالته باليد عند القدرة؛ ومفارقته. فمن ادعى اجتناب الطَّاغُوتِ ولم يفعل ذلك؛ فما صدق

Allāh ﷻ said: “And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid tāghūt.” [16:36] So Allah informed us that all messengers were sent to avoid at-tāghūt, so the one who doesn't avoid them contradicts all the messengers.. Allāh also said: “But those who have avoided tāghūt, lest

they worship it, and turned back to Allāh - for them are good tidings.” [39:17] So in these verses you can read the evidence on the obligation of avoiding at-tāghūt from various perspectives. What is meant by ‘avoiding’ it; hating and showing enmity with the heart, cursing and slandering it with the tongue, and removing it with your hand if capable of doing it. So the one who claims to avoid at-tāghūt and doesn’t do any of these things is not sincere.”

As for the reality of at-tāghūt [it’s true meaning] what is meant with it; there are many sayings from the salaf on its reality, the best that was said about it was done by ibn al-Qayyim and we have already quoted his words [in this lecture].” The Shaykh رحمه الله تعالى then says: “He summarized it [i.e. ibn al-Qayyim’s words] that at-tāghūt is three kinds; the tāghūt of Hukm [ruling] the tāghūt of ‘ibādah [worship] and the tāghūt of At-Tā’ah and Mutāba’ah [obeying and following].”

And what is meant [by the shaykh] in this paper is the tāghūt of al-Hukm. This is because a lot of the groups who attributed themselves to islām they started seeking legislation and judgment from the traditions of their ancestors and they’ve named it the ‘Shar’ al-Rafāqah’ and he might have

published this paper because in his time some villages sought legislation in the traditions of their ancestors. The Shaykh رحمه الله تعالى died in the year 1349H, during the reign of king ‘Abd al-’Azīz رحمه الله.

The shaykh then said:

وهذا هو "الطَّاغُوتُ" بعينه الذي أمر الله باجتنابه؛ وذكر شيخ الإسلام ابن تيمية في منهاجه وابن كثير في تفسيره: أن من فعل ذلك فهو كافر بالله .. زاد ابن كثير: يجب قتاله حتى يرجع إلى حكم الله ورسوله

“And this is in reality seeking judgement from the tāghūt specifically [i.e. seeking judgment from other than the sharī’ah] in whom Allāh commanded to disbelief in, and shaykh ul islām ibn Taymiyyah has stated in his Minhāj and ibn Kathīr in his tafsīr, that whomsoever does that is a kāfir bi Allāh, ibn Kathīr added: “It becomes wājib [obligatory] to fight them until they return back to the Hukm of Allāh and His Prophet ﷺ.”

Shaykh Al-Islām ibn Taymiyyah رحمه الله تعالى said in ‘Minhāj as-Sunnah’ volume 5 page 132 and what came before and after it:

ولا ريب أن من لم يعتقد وجوب الحكم بما أنزل الله على رسوله فهو كافر .. ومن استحل أن يحكم بين الناس بما يراه هو عدلاً من غير اتباع لما أنزل الله فهو كافر .. فإنه ما من أمة إلا وهي تأمر بالحكم بالعدل؛ وقد يكون العدل في دينها ما رآه أكابرهم؛ بل كثير من المنتسبين إلى الإسلام يحكمون بعاداتهم التي لم ينزلها الله كسوالف البوادي؛ وكأوامر المطاعين في عشائريهم؛ ويرون أن هذا هو الذي ينبغي الحكم به دون الكتاب والسنة ! وهذا هو الكفر .. فإن كثيراً من الناس أسلموا؛ ولكن مع هذا لا يحكمون إلا بالعادات الجارية التي يأمر به المطاعون في عشائريهم !! فهؤلاء إذا عرفوا أنه لا يجوز لهم الحكم إلا بما أنزل الله؛ فلم يلتزموا ذلك؛ بل استحلوا أن يحكموا بخلاف ما أنزل الله فهم كفار

“There is no doubt that a person who doesn’t believe in the obligation of ruling by what Allāh has revealed to His Rasūl ﷺ is a kāfir. So the one who sees it lawful to judge between the people according to what he deems as justice without adhering to what was revealed by Allāh is a kāfir. There is not a nation but enjoys ruling with justice, although justice according to their Dīn is what their leaders consider as such. There are many who claim to be muslim [who] rule with the traditions and customs which were not revealed by Allāh, such as the customs of the bedouins, which they inherited from their forefathers

who were obeyed Rulers. They believe that such customs must be applied, excluding the Kitāb and Sunnah, and such beliefs constitute al-kufr. There are many who accept islām, but do not rule except by the prevailing customs that are commanded by obeyed rulers. Such people; if they know that it's not permissible to rule by other than Allāh has revealed but don't apply them, rather they deem as lawful to rule by other than Allāh has revealed, they are kufār.” End Quote

So what Shaykh Al-Islām wants to make clear is that: A sign of having imān is adherence to the shari'ah of Allāh. And if they don't adhere to it, it's a sign of deeming it permissible to rule with other than Allāh revealed, this is because the matters of the heart are known by Allāh ﷻ.

Shaykh Sulaymān ibn Sahmān رحمه الله تعالى said as commentary on the saying of Shaykh Al-Islām:

وفيه بيان كفر الحاكم نفسه والمتحاكمين على الوجه الذي ذكره
وكذا من لم يعتقد وجوب الحكم بما أنزل الله؛ وإن لم يكن
حاكماً ولا متحاكماً

“His words clarify the kufr of the ruler himself and those who seek judgment from other than Allāh like in the situations he mentioned. The same for one who doesn’t believe the obligation of implementing what Allāh has revealed even if he’s not a ruler or one seeking judgment.

So contemplate, he mentioned this as commentary of Allāh’s saying: “ And whoever does not judge by what Allāh has revealed - then it is those who are the kāfirūn.” [5:44]

And Al-Hāfith ibn Kathīr said explaining the saying of Allāh ‘Then is it the judgement of [the time of] ignorance they desire?’ [5:50]:

ينكر تعالى على من خرج عن حكم الله المُحَكَمِ المشتمل على كل خير، الناهي عن كل شر؛ وعدل إلى ما سواه من الآراء والأهواء والاصطلاحات، التي وضعها الرجال بلا مستند من شريعة الله، كما كان أهل الجاهلية يحكمون به من الضلالات والجهالات، مما يضعونها بآرائهم وأهوائهم، وكما يحكم به التتار من السياسات الملكية المأخوذة عن ملكهم جنكز خان، الذي وضع لهم الياسق وهو عبارة عن كتاب مجموع من أحكام قد اقتبسها عن شرائع شتى، من اليهودية والنصرانية والملة الإسلامية، وفيها كثير من الأحكام أخذها من مجرد نظره وهواه، فصارت في بنيه شرعًا متبعا، يقدمونها على الحكم بكتاب الله وسنة رسوله صلى الله عليه وسلم. ومن فعل ذلك منهم فهو كافر يجب قتاله، حتى يرجع إلى حكم الله ورسوله فلا يحكم سواه في قليل ولا كثير

“Allāh ﷻ makes inkar [vehemently objects to] those who turn away from the Hukm of Allāh; the laws that are based on what is good, the laws that forbid what is evil, and abides and follow other laws of personal desires, views and terminologies, implemented by man with no evidence in the shari’ah backing them, like the people of Jāhiliyah were ruling with pre islāmic habits based on their views and desires, like the Tartār who were under the control of the politics of Genkīs Khān; their king. He implemented for them a book which was a mixture from the jewish, christian and Islāmic millah, and a lot of those laws suited his views and desires. They preferred these laws over the shari’ah of Allāh and Prophet ﷺ. Whoever does this is a kāfir and fighting them is wājib, until he returns back to the hukm of Allāh and His Prophet ﷺ in the minor and major issues.” End Quote

So I say, compare O Muslim between the book of Genkīs Khān and the constitutions that are present in many of the arab countries and the countries with Muslim inhabitants. You will notice that Genkis Khān’s book was less harmful and evil than their books [constitutions] because he took a lot from the millah of islām, judaism

and christianity and his own and his ancestors desires and views to compile his book.

Shaykh Sulaymān ibn Sahmān continued speaking about this matter, and I will skip a large part of it, and I will continue with his refutation on those who find excuses and tricks which those who seek legislation in other than the sharī'ah. He said: "You should understand, whenever a caller calls to the truth you'll find shaytān has prepared for it a shubhah [doubt], by which he hinders people from it [Haq]. From it is when you say to the people of tāghūt; 'Come back to the Hukm [laws] of Allāh and His Rasūl and leave the laws of the tawāgīth, they say: 'We are only doing it out of fear that we will kill each other, because if I disagree with my opponent in seeking judgment from it [i.e. from at-tāghūt], either he will kill me or I will kill him'.

We answer this by saying: 'The corruption of this shaytānic shubhah is confirming three Maqāmat:

First Maqām: the corruption that occurs on earth like killing people and stealing [their] wealth happens because the Commandments of Allāh are forsaken and His Prohibitions are being committed, like Allāh ﷻ said:

“Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned.” [30:41] The mufasssirrīn of the salaf said ‘al-Barru; throughout the land’ means; people of the countryside, and al-Bahri; the people of the villages. There is another saying; al-Bahr refers to dry lands which are on the banks of rivers.

The Shaykh says: “Allāh ﷻ informed us that corruption has become widespread in the countryside and the cities because of their own deeds. Had they worshipped Allāh ﷻ and appointed His Nabīy as a judge between, their affairs would have fixed their condition and their lives and wealth would increase like Allāh ﷻ said: “And if only the people of the cities had believed and feared Allāh, We would have opened [i.e. bestowed] upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.” [7:96]

And Allāh ﷻ said: “And is it not sufficient for them that We revealed to you the Book [i.e., the Qurān] which is recited to them? Indeed in that is a mercy and reminder for a people who believe. Say, "Sufficient is Allāh between me and you as a Witness. He knows what is in the heavens and

earth. And they who have believed in falsehood and disbelieved in Allāh - it is those who are the losers.” [29:51-52]

So Allāh informed us that Rahmah [mercy] can be found in this Qurān. So the one who is content with them over the laws of falsehood then he is the Marhūm [the one who attains Allah’s Mercy], so the one who turns away from it and turns to something else than he has lost. Verily, when people turn away from the Kitāb of their Lord, and allow other than their Nabīy as a judge, Allāh will punish them with hostility among each other, so they will kill each other like Allāh ﷻ said: “And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allāh is going to inform them about what they used to do.” [5:14]

I say; What affirms this tafsīr by the shaykh, is the saḥīḥ hadīth that was transmitted by ibn Majāh on the authority of 'Abd Allāh ibn 'Umar رضي الله عنهم that The Messenger of Allāh ﷺ has said:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: يَا مَعْشَرَ الْمُهَاجِرِينَ خَمْسٌ إِذَا ابْتَلَيْتُمْ بِهِنَّ وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ لَمْ تَظْهَرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوا بِهَا إِلَّا قَسَا فِيهِمُ الظَّاعُونَ وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَصَّتْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا . وَلَمْ يَنْقُضُوا الْمَكِيلَ وَالْمِيزَانَ إِلَّا أَخَذُوا بِالسِّنِينَ وَشِدَّةِ الْمَوْنَةِ وَجَوْرِ السُّلْطَانِ عَلَيْهِمْ . وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ إِلَّا مَنَعُوا الْقَطَرَ مِنَ السَّمَاءِ وَلَوْلَا الْبَهَائِمُ لَمْ يُمْطَرُوا وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ إِلَّا سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ فَأَخَذُوا بَعْضُ مَا فِي أَيْدِيهِمْ . وَمَا لَمْ تَحْكَمْ أَيْمَتُهُمْ بِكِتَابِ اللَّهِ وَتَخَيَّرُوا مِمَّا أَنْزَلَ اللَّهُ إِلَّا جَعَلَ اللَّهُ بَأْسَهُمْ بَيْنَهُمْ

“O Muhājirūn, there are five things with which you will be tested, and he mentioned: ‘Unless their leaders rule according to the Book of Allāh and seek all good from that which Allāh has revealed, Allāh will cause them to fight one another.’” [Sunan ibn Majah chapters of punishments #4019]

And this is the current reality between the Arabs and the Muslimīn.

The Shaykh then said; and there are no better words than these: “So when Islām became strange again like it was at its beginning, those who were ignorant on its reality believed that the reasons for Rahmah [mercy] were reasons for ‘Athāb [punishment], and the reasons for unity

and coming together were reasons for disunity and disagreement, and the reasons for safeguarding the blood [of people] were reasons for spilling it, like those about whom Allāh ﷻ said: “And if a bad [condition] struck them, they saw an evil omen in Moses and those with him. Unquestionably, their fortune is with Allāh, but most of them do not know.” [7:131] And like those who said to the followers of the messengers: “They said, “Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment. They said, “Your omen [i.e., fate] is with yourselves. Is it because you were reminded? Rather, you are a transgressing people.” [36:18-19]

The Shaykh then said: “So the one who believes that implementing the sharī’ah of Allāh leads to fighting and disagreement, and that unity and coming together will only happen with implementing the laws of at-tāghūt, he is a kāfir and an enemy of Allāh and all the messengers. Verily, this is the reality of the kufār in Quraish who believed that the correct view was what their grandparents were on, and not what was revealed to the Messenger of Allāh ﷺ.

Second Maqām: When said: "If you know that seeking judgement to at-tāghūt is kufr, then Allūh mentioned in His book, that al-Kufr is greater than killing, He said: "And fitnah is greater than killing" [2:217] and He said: "and fitnah is worse than killing" [2:191] and fitnah means; al-Kufr: So if the the people of the villages and cities fight each other until they annihilate each other, this would be better for them than placing a tāghūt in their land, who rules in contradiction to the Islāmic shari'ah, that Allāh sent His Prophet ﷺ with."

Third Maqām: If this Tahākum constitutes kufr, and conflicts are caused due to worldly matters, how can it be deemed permissible to commit kufr because of dunyah? Verily, a person can not be a muslim until Allāh and His Prophet ﷺ are more beloved to him than everything else, and until the Prophet ﷺ is more beloved to him than his son and father and all people. So even if your entire world is gone, it's not allowed for you to seek judgment from the tāghūt for its sake, even if they compelled you, and gave you a choice between seeking judgment from tāghūt and losing your dunyah, it is obligatory on you to lose your dunyah and it's not allowed for you to seek judgment from tāghūt."

Finally he said: “Allāh knows best and may the peace and blessings be upon Muhammad ﷺ.”

My dear brothers, it's a very dangerous matter. Indeed, the lands of the muslimin from east to west are all ruled by Secularism and the Qawānīn al-Jāhiliyah. And it's secularism that calls for 'separation of Dīn and state'. So the Dīn becomes a personal matter, allowing you to pray, to fast, and to make Hajj. But to give governance to the islāmic shari'ah in matters related to economy, media, politics, international relations, and in al-Walāe wa'l Barāe, they say NO! Secularism rejects this with full conviction.

So this secularism that governs other than the shari'ah, makes the harām halāl, and makes halāl harām, I say: “It is an obligation to disbelief in it, because it is a tāghūt. It's an obligation to hate it and to hate the secularists and an obligation to hate those who implement this from among the oppressive tawāgīth who govern the affairs of the muslimīn with other than the shari'ah of ar-Rahmān. The one who contemplates on the many laws in the lands of the muslims, will find that they are clear in making harām halāl and making halāl harām.

They affirm the Dīn of Islām as the state religion and it is even written in the constitution, thereafter they nullify islām from its basis. Rather they did that in order to silence the muslims and to please them.

Amazingly, you will find in some qawānīn, that they have made the sharī'ah a source of legislation. Meaning it's one of the other sources. The sources might be over 20 jāhiliyah laws. For example; the Egyptian constitution, this is a constitution that a lot of Arab countries took theirs from, the sources of legislation constitute over 20 laws, European, from the east of Poland to the west of France in Europe; it goes beyond that like the laws of some South American countries and others. So they make those the first, the custom laws the second and as third and final source the Islāmic sharī'ah.

Isn't this preferring the Ruling of the laws of jāhiliyah, that came to us from the jews and christians, over the Ruling of Allāh? And if you take the Egyptian constitution as an example on the issue of Zinah, you'll find this law saying in summary: "If a man fornicates with a woman, and both of them are adults, meaning; they are older than the legal age that allows it, and its with their

consent, and it's done in private not public place, there is nothing wrong with that."

Isn't this denial of a Law that is Legislated by Allāh ﷻ? Isn't this declaring halāl a matter that is known from the Dīn by necessity as harām?

So every muslim on the face of the earth must know that these laws are clear cut kufr! It is an obligation to declare disbelief in them, and an obligation to strive in order to remove them, and an obligation to cooperate with his muslim brothers in changing this reality to the implementation of the shari'ah of Allāh ﷻ, and returning back to the Kitāb and Sunnah whenever there occurs dispute and conflicts.

O muslims, it is also an obligation to warn against the ruling with other than Allāh entering the lands of the muslimīn, even in the slightest of matters. Whatever they name it; a law, an organisation, a constitution, or a legislation or similar.

So the muslims must be aware that those laws aren't implemented without them realising. Because it is a major and enormous evil.

The one who does it intentionally with knowledge, he becomes a kāfir.

The ruling on these legislations are one, as long as they contradict islām, and as long as they contradict what is known from the Dīn by necessity. The one who stated this was the noble ‘Allāmah as-Shaykh Muhammad ibn Ibrāhīm رحمه الله تعالى in his Fatāwa.

And what is also obliged on the muslims to know is; that if ruling with the Ruling of at-tāghūt is deemed haram, and it's obligatory to declare disbelief in, he also has to know that seeking judgment from the tāghūt is also haram.

And the āyah we have mentioned more than once: “Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to tāghūt.” [4:60]

I say; “it was revealed to those who want to seek judgement from at-tāghūt.” The ayah stated that he can not be a muslim, because he was commanded to disbelief in at-tāghūt: “while they were commanded to reject it; and shaytān wishes

to lead them far astray. And when it is said to them, "Come to what Allah has revealed and to the Rasūl," you see the munāfiqīn turning away from you in aversion. [4:60-61]

After that Allāh said: "But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." [4:65]

In this case, when they practise what is stated in this āyah from seeking judgment from the Messenger of Allah ﷺ and being content and submit to his ruling, in that case they will be believers! When they refuse seeking judgement from The Messenger of Allah ﷺ and sought legislation with the tawāgīth however they might call it, whether it's named 'International court of justice' or 'international laws' or 'international court of attribution' or 'arbitration committee' or something similar. If they do this being pleased with it and knowing [its falsehood], they have committed this major evil.

It's an obligation upon the muslims to be aware of acknowledging the Rulings of the tawāgīth, affirming them, joining them whatever their name might be, in whatever way they were published, announced or appeared.

Doing this is from the principles of the Dīn; rather it's a matter that was obliged by Allāh on His believing servants, and it's a condition of the shahādah 'Lā ilāha illa Allāh'. So it's an obligation on all the muslims to know that Islām stands on: That nobody is worshipped besides Allāh in all matters, and to declare disbelief in all that is worshipped besides Allāh, and to declare disbelief in every tāghūt on the face of the earth.

My beloved brothers, the next lecture in shā Allāh, and with His His Mercy and Kindness and Grace will be entitled: 'La Taghlū fi Dīnikūm'

و الحمد لله رب العالمين



KŪNŪ RABĀNIYĪN

كونوا ربانيين